ENCYCLOPAEDIA KASHMIRIANA

SERIES–2

ENCYCLOPAEDIA SEMINAR

JAMMU & KASHMIR ACADEMY OF
ART, CULTURE AND LANGUAGES
SRINAGAR

Kashmiri Encyclopaedia Project : Problems and Perspectives

—Prof. P. N. Pushp

No problem can be considered in isolation. Every problem, in fact, has a sort of ecology in which alone it can be tackled as an offshoot of some specific situation demanding specific treatment of issues involved. A problem is thus relevant only in terms of a perspective in which its genesis can be studied and remedial measures worked out accordingly. Viewed in this context, therefore, problems and perspectives are found interrelated, having a lot of common concern, for, 'what' of an issue is invariably shared by "what sort of" and 'what way'. The consideration of "what sort of" is dictated by the perspective, while that of "what way" poses the problem, and so moves on the interplay of problem and perspective crisscrossing each other.

Should we not then turn to the perspective first and see how it conditions the problem in the context of an Encyclopaedia Project ? The need of an Encyclopaedia in the Kashmiri language is, obviously, taken for granted, and we have not to go into the validity of this hypothesis. What we have to mind, however, is the scope of Encyclopaedia coverage pragmatically relevant to our needs which, no doubt, are multifarious. I am using the word pragmatic only to emphasize desirability of realistic approach rather than idealistic or purely academic.

The scope of coverage will, obviously, vary according to the context in which it occurs, such as : a single-volume or a multi-volume Encyclopaedia meant to cover the whole world or a part of the world, Asia, India or Kashmir. It will also vary in terms of the readership for which it is meant : children, neoliterates, generality of readers, professionals or specialists. You can very well imagine how a writeup on "Kashmir" will turn out to be in each of the situations refered to just now. Working out the extent

and cross-section of this scope is thus a mighty consideration that poses a complex problem. The planners have to be very very clear about what they are aiming at. All things to all men would be too tall a claim to make. In view of the limited resources likely to be at our disposal, we can do no better than make a positive start with the basic minimum, most indispensable to our initial purposes visualized, however, in the total perspective so that we are in a position to go progressively ahead, as far as possible within our resources, material as well as human.

In the light of this consideration it is good that the Academy has chosen to make a start with what they have tentatively titled Encyclopaedia Kashmirica ; and I believe it is meant to cover various aspects of what I would call Kashmirology (a term I first used in 1960, to signify a branch of Indology) dealing with the totality of Kashmir ; its geology and geography (physical, economic as well as cultural), its archaeology and prehistory, myth and legend, custom and tradition, art and architecture, religion and philosophy, language and literature, socio-economic as well as political developments and the like features. In this connection I would like to quote from my article on Requisites of Kashmirology (published in the Inaugural Number of the Kashmir Research Biannual, 1960, P. 6) :

"The task of bringing out an Encyclopaedia of Kashmirology is no less important, but to realize the objective, a few more preliminary and, therefore, urgent steps are inevitable. Thus, for instance, upto date and authentic surveys of various aspects of this heritage have to be made and published with exhaustive indexes. Besides, not only a Biographical Dictionary of the distinguished sons and daughters of Kashmir, such as scholars, writers and thinkers, but also volume like a Dictionary of Shaivism and Sufism have to be compiled. Such a work, long overdue, is likely to promote a study of the religio-philosophical history of the land."

I have quoted just enough to underscore the growing importance of some basic tasks that, unfortunately, have remained unattempted. Anyway, now that a Project is being contemplated, we have to be highly aware of two crucial implications :

1. The objective is to produce an Encyclopaedia which is qualitatively different from an Encyclopaedic Dictionary or even a Work of Encyclopaedic nature on selective aspects arranged, no doubt, in an alphabetical order. An Encyclopaedia does not deal with merely selective aspects ; it invariably comprehends the totality relevantly broken up into minimal items of significance for total coverage, and these very minimal items are arranged in alphabetical sequence. Determination and delimitation of these very minimal entries is, therefore, the primary problem the planners of the Project have to tackle, taking care to strike a balance between the extremes of generalization as well as fragmentation.

2. The other crucial implication pertains to treatment of these minimal items. Facts have to be gleaned from all the sources available, and cross-checked with the latest research, if any, in the area concerned. Cross-check involves critical assessment which cannot be assigned to a casual penpusher gratefully satisfied with titbits picked up from the nearest source easily avaiable. Since almost all the dependable source-material on the theme happens to be in languages other than Kashmiri, the casual penpusher is tempted to cook up what may be called crudely translative. The crutial implication of treatment, therefore, poses the problem of securing effective co-operation and co-ordination of competant contributors thoroughly conversant with the proportionate *what* and *how* of the minimal entry assigned to them. In most of the cases the best contributor available may not be linguistically equipped enough to write in the Kashmiri language. In such cases additional care has to be taken to see that the contributor's writeup is got suitably (i. e precisely as well as readably) rendered into the Kashmiri language. The rendering of the technical terms, will incidentally, pose a veritable problem which too has to be anticipated and tackled well in advance.

Problem of copywright also is likely to arise it care is not taken to avoid infringement. Facts of knowledge or information may be common property and presentation of facts is not ; for. discourse that puts the facts together has to be the contributor's own, and credits to the authorities quoted and the sources drawn upon have to be gratefully placed on record. As to the lingual aspect of

treatment it is necessary to point out that there is no room for verbiage, padding or even ornate diction in a writeup meant for the Encyclopaedia which rightly insists on a functional minimum of words without sacrificing, of course, meaningful readability, factual precision and adequate coverage steering clear of outstanding creation as well as over popular instiution. Framing a self-contained set of clear cut guidelines in this regard is a basic task that also has to be taken up by the planners of the Project so that problems arising out of the exigencies of treatment are pinned down to the minimum.

In the light of the implications and ensuant problems pinpointed just now I hope it is easy to visualise urgency of the need to be thorough at the very start and to guard against the tendency to oversimplify the issues involved. The temptation to take a short cut or the line of least resistance in such an endeavour is fraught with damaging consequence. No such project can be safely hustled through, much less so on the shaky foundation of an adhoc synopsis arbitrarily improvised. Permit me therefore, to repeat here what I have already emphasized that an Encyclopaedia does not deal with merely selective aspects ; it invariably comprehends the totality relevantly broken up into minimal items of significance for total coverage. As a self contained compendium of all available knowledge, concise yet comprehensive as well as comprehensible, the Encyclopaedia has to choose a suitable scale, and mind it throughout. It has, at the same time, to mind the differential that tells it out from the dictionary.

Let us, therefore, take positive note of this differential ; a dictionary is primarily concerned with meanings of words and phrases in the context of the use they have been put to, and generally it gives no information about the things a word or a phrase stands for, unless extremely essential for comprehension of the meaning given. The Encyclopaedia, on the other hand, is primarily concerned with the nature of the things, words and phrases in the minimal entry stand for, and it gives meanings only to make the information about what the words and phrases concerned stand for, obviously, is very much wider

By way of illustration may we take the entry represented by the word "Archaeology". The dictionary (Webster's New world Dictionary, for instance,), after indicating the pronunciation and the derivation, has just this much to say about the word : " the scientific study of the life and culture of ancient people, as by excavation of ancient sites, artifacts, etc. " Now the same entry in a one-volume Encyclopaedia on Kashmirology would merit a fairly condenced yet comprehensive writeup on a number of sub-entries such as : Concept of Archaeology ;Techniques of Archaeological exploration, excavation, restoration, renovation and preservation; technique of carbon-dating and piecing together prehistory ; Archaeological sites of the ancient civilizations and cultures with special reference to the Mohenjodaro, the Harappan the, Burzahom and the Ambaran, archaeological reconstruction of man's past, Indian History and Kashmir History ; Archaeological chronology (including paleography, epigraphy and numismatics); Archaeology in the State Museums and so on. But in a separate volume devoted to Archaeology in Kashmir (as part of a multivolume Encyclopaedia on Kashmir) each of the sub-entries mentioned just now, would become an entry in its own right with further breakup into a number of sub-items according to techniques, sites, roles and findings (including artifacts, and later development of art and architecture) with specific reference to their application to Kashmir. It is in determining and delimiting these and similar minimal areas of study that the planners of the project, as already pointed out, will have to take a total view so that effective guidelines are precisely framed well before any assignments are made to competant contributors.

Before I close I would like to pinpoint a few ancillory features indispensable for an Encyclopaedia worth the name, I mean illustrative and documentational features. The illustrative features are : photographs, sketches, diagrams, maps, graphs, tables, and charts as and where intrinsically needed by the writeup; while the documentational features would include : references, cross-references, notes, footnotes, end-notes, annotations, glossaries, bibliographic details, abbreviational keys and indexes that facilitate use of a volume of the type. These features, of course, would be the direct responsibility of the Editorial Board, and no relaxation in the standards

of preparation or production of the material can ever be condoned on any plea whatsover. Let us, therefore, hope the planners of the project will take nothing for granted, but will realistically take up the challenge and straight away address themselves to the immediate task of working out a synopsis facilitating the right start in the right direction as demanded by the problems and perspectives I have ventured to share with you.

So, Ladies and Gentleman, the problem of problems is now in your court.

"Approach and scope of the Encyclopaedia Kashmiriana"

S. Maqbul Ahmad

From very ancient times Kashmir has been an important region of the world, historically, geographically as well as culturally. The contribution of Kashmir to religion and philosophy, science and literature, arts and crafts and trade and commerce has been enormous and its uniqueness a well established academic fact, and the more one delves into the history and culture of Kashmir, the more one discovers its inherent greatness and its cultural and aesthetic beauty. The Valley has superb natural beauty for which it has acquired universal fame ; the people are handsome and peace-loving which quality they have imbibed over the centuries by following philosophies like Buddhism and Tasawwuf ; Kashmir is one of the ancient-most abodes of not only the Hindu divinities but also of the early Indo-Aryan race. It is not therefore surprising that God has endowed its people with an aesthetic sense that has flowered in their skill and craft which produces most exquisite and artistic pieces out of wool, wood and paper. The language of the people and their dialects are unique which baffle the most ingenious linguistic brains ; their religion has a unique tinge too ; it is a special variety of Islam having drawn its inspiration from ancient Hindu philosophies of Saivism, Vaisnavism and Vedant, and from Buddhism and Suffism. Its architecture, both religious and secular is also of a special stamp originating from Chinese, Buddhist and Islamic forms of architecture ; the culture of the people, their habits, customs and traditions are the most interesting subjects of study for any social-anthropologist Kashmir has produced in the past great scientists, philosophers and sufis ; and in the modern times it has produced great savants and statesmen like Nehru, Iqbal and Sheikh Mohammad Abdullah, who have given lead to India and its people in various walks of life.

I am not eulogizing the Valley for no reason. These are historical facts and a reality. Hence, the decision of the Cultural Academy to bring out an Encyclopaedia Kashmiriana is most welcome and timely. The Encyclopaedia should therefore be so comprehensive and perfect in its contents that it should include every aspect of Kashmir's history and culture. If it does not, it will not do justice to the Valley nor will it fulfil the expectations of the reader who would naturally expect to find any or all of the above subjects discussed in it. The scope of the Encyclopaedia should be wide and varied : it should include articles on archaeology, geography, political history, philosophy religions, Sciences and arts, handicrafts, Trade and commerce, languages and literature, habits and customs, beauty spots, recreation grounds, fauna and flora, industries, lakes and forests, tirth-gahs, tombs of the Sufi saints, and historical sites, individual eminent personalities from ancient to modern times, giving their life-sketches and contributions, recent political history and political questions, relations with the outside world in the ancient and mediaeval times ; social and religious reforms ; agrarian and industrial relations ; recent agriultural reforms, economic and industrial growth ; educational reforms and sports ; health and social services; municipal services, transport and air-travel facilities, music, folk dances and folk art, modern developments in literature and development of modern languages ; impact and influence of the West on Kashmiri life and culture ; processes of Westernization and modernization ; legal reforms ; processes of social change ; Islamic law *i. e.* Shariat and its relevance to the society, democratic institutions and the role of the Assembly, political parties and their role and contribution to the growth of the society and its welfare ; etc.

These are some of the aspects that ought to be covered in this monumental work. The object of an Encyclopaedia is to present relevant information which is authentic as well as comprehensive on a particular topic, to the reader. Hence it is essential to be very clear about the main object of the work. An Encyclopeadia should normally be able to guide the reader in respect of detailed as well as general information for it is supposed to embrace total knowledge about a particular subject. It should as far as possible contain authentic research articles and should convey total information on a particular topic based on latest researches. An encyclopaedia is primarily meant for research scholars but also for any one seeking authentic infor-

mation on a subject. Hence the standard of the articles should be very high and much above the average. It is also essential for an Encyclopaedia to be easy of consultation. If the system of consultation adopted is cumbersome or if the reader gets puzzled as to how he should find a topic in the Encyclopaedia which he is searching for then such an Encyclopaedia is unlikely to become popular or have any utilitarian value. Therefore the presentation and arrangement of the material should be organized in a straight forward manner to save the reader from a complicated method of reference. An Encyclopaedia is not a Dictionary in which the main concentration is on meanings and connotations of words or their etymology. But the purpose of an Encyclopaedia is to convey all possible aspects of a subject to the reader. Each article should therefore be able to logically, critically and chronologically present the material in order to satisfy the enquiring mind.

The topics may be of a particular nature as well as of a general nature. For example in the case of the Encyclopaedia Kashmiriana one could include a comprehensive and general article on Sufiism in Kashmir in which the author would discuss the origins of Sufiism in Islam, its growth and development, the doctrines of the various early schools of sufiism as well as the spread of Sufiism in Kashmir and the various Sufi *Silsilas* followed in Kashmir. This article may also include the impact of Sufi idealogy on the life and thought of the Kashmiri people. In addition to such a comprehensive article specific separate articles on various Sufiis may also be included in it which may deal with the biographies and doctrines as practised by them. Another example may be given here, namely, that of the handicrafts of Kashmir. In this case a general and comprehensive article dealing with the history of Handicrafts in Kashmir from ancient to modern times may be included and general questions relating to handicrafts may be discussed in this article. Yet separate articles on different handicrafts such as wood-work or Papier-Machie should also be included.

The object of writing a comprehensive article on the one hand and separate articles pertaining to the same subject on the other hand is to give a detailed as well as general information

on a particular subject. Again I may cite a third example and that is of Geography. A long and comprehensive article on the historical geography of Kashmir should form an important part of the Encyclopaedia. It should relate to the ancient and mediaval periods and should be based on the descriptions as given in Sanskrit, Arabic, persian and Turkish sources. This article should be accompanied by detailed historical maps of Kashmir showing all the physical features, towns and places described by the authors of these works and such articles should be based on the latest researches in the field. Such an article will give a general idea of the geographical development in Kashmir through the centuries. Having included a general article of this nature the Encyclopaedia should include articles on different topics relating to the geography of Kashmir. For instance, separate article on the cities and towns giving not only their exact geographical positions but also their historical, cultural and commercial importance should be included in the Encyclopaedia under separate headings. Thus article to be included in the Encyclopaedia Kashmiriana should, in my view, be both of a general as well as a particular nature and academic in every respect. I would therefore suggest that the Encyclopaedia should be prepared in an alphabetical order.

Again, the object of an Encyclopaedia is not only to furnish information but also to give guidance to the reader for further researches and consultations. Hence, every fact presented in the article must be accompanied by a reference to the source of information with name of the author, title of the book and pages referred to. Every article should be followed by a detailed Bibliography on the subject covered.

If the article is on a name or subject whose origin is uncertain, the author should endeavour to define the name etymologically in the very beginning, *e. g.* BARAMULLAH should be explained as having originated from the original Sanskrit VARAHAMULA, etc., or the origins of the word CHINAR or BON must also be explained at the very beginning of an article on CHINAR ; or PHARAN should have the original form PAYRAHAN in paranthesis.

An important point to be kept in view by the authors is that the date of death of a person quoted should be given in brackets and if possible, his date of birth should also be recorded. Names of books should be in italics and titles of articles in inverted commas, Similarly, foreign names, idioms and other quotations should also be in italics, *e. g.* Arabic, Persian, Sanskrit, Urdu names and quotations. A strict system of transliteration should be followed as given in the Encyclopaedia of Islam which is being published from Leiden (Holland). In this regard a committee may be formed to evolve and fix a system of transliteration which must be followed strictly by every author. Every article should, whereever needed be, accompanied by historical maps, charts, photographs or sketches of artifacts, historical buildings, ethnic groups and other items considered essential for the article so that a clean picture of the thing discussed is conveyed to the reader. Use of abbreviations is also important and these must also be standardized by the Committee, *e. g. opt. cit.*, *v. s. v. i*, *ibid.*, etc. etc.,

As I have stressed above that the Encyclopaedia should be arranged in an alphabetical order, the first thing to do is to draw up a detailed list of the articles to be included and their title fixed in an alphabetical order. After a thorough list is prepared, these should be published alphabetically and sent to authors who may be requested to suggest any more topics in their respective fields of study or specialization. Articles as listed in the Alphabetical list should be assigned to different authors who should be given a time limit to prepare the article. But before the article is assigned, a list of authors, both national and international, should be prepared. In the selection of an author one has to be careful; the right article should go to the right author. The Academy should have a reserve list of scholars, who should be able to produce an article for the Encyclopaedia, if an article is delayed or refused at a late stage. For both the above suggestions, namely, preparation of the Alphabetical list of the articles and list of

authors, the Academy may form a Committee to work out the details.

Finally, I would say that provision should also be made for a Supplementary Volume to the Encyclopaedia Kashmiriana. In case, after a few years, new topics are suggested after the publication of the facicules of a particular alphabet or if, due to some reason, an article could not be included in them, then such left over topics should be published in the Supplementary Volume.

Encyclopaedia Kashmiriana—identification of sources and its medium

"Kashmir will become the focus of Asiatic civilisation"

Vigne—Travels in Kashmir 1842

Prof. F. M. Hassnain

Linked as it is, with the ancient Silk route that connected east with the west, the impact of great civilisations must be felt in the haunting beautiful valley of Kashmir. Since pre-historic times, the Caucasoids, the Semites, the Aryans, the Greeks, the Huns, the Kushans the Gujars, the Persians, the Afghans, the Moghuls and many other tribes have moved through the mountains of this ancient land. As such, it is no wonder that among the various nations, nationalities and peoples of Asia, we can claim of having a recorded history extending to the thousand of years in the past. Every people must have roots in history and it can not be denied that we have our roots in the past. The quality of civilisation which we have inherited from our past lives in our composite culture and traditions. The Mammoth skeleton found by us from one of the karewas of the valley, and preserved in the S. P. S. Museum, Srinagar, takes back our history to the beginning of the glaciation, some 200,000 years ago.

The stone tools found at Pahalgam, Kashmir, according to some scholars belong to the Palaeolithic period, which ended some 15,000 years ago. The Megalithic sites found at various karewas in the valley, such as Burzahom, Tral, Badgam take our history, even further back to the early Stone Age. The above would show that we have rich and abundant cultural heritage from the ancient past, which must be brought to light.

Encyclopaedia Kashmiriana :

The State Academy of Art, Culture and languages deserves to be complimented for having undertaken this bold venture. It may be mentioned at the outset that an Encyclopaedia is a literary work of high importance, which gives information on all branches of knowledge or one subject, usually arranged alphabetically. An Encyclopaedia can be compiled in two ways :

a) collection of all information about geography, history, culture, languages, flora and fauna, literature, politics and personalities and its arrangement into an alphabetical order.

b) collection of information, according to subjects, such as, Archaeology, Arts and crafts, History, Linguistics, Religion, Culture, Society etc, and preparation of such compilations in an alphabetical order.

I think that we must take recourse to the second alternative, for it is easier than the first alternative.

SOURCES :

The sources of information for the Encyclopaedia Kashmiriana can be detailed as under.

a) Primary Sources.

b) Secondary Sources.

c) Survey and investigation.

Among the primary sources, mention may be made of the references found in the manuscripts, rare works and treatises in Greek, Chinese, Sanskrit, Arabic, Persian and other languages. The primary sources also include scientific studies made from time to time, about archaeology, numismatics, flora and fauna, anthropology, geography, etc. of the valley and data so far collected by the research scholars and scientists.

Among the secondary sources, we can include those works, reports, books, news-papers etc. which contain translations as well as trans-literations of other original works. which provide any information about Kashmir.

The third source of information, of course, would be the work to be conducted by the surveyors and investigators.

It is not possible for me to include a bibliography of nearly one thousand books, written only in English, about Kashmir, nor can I prepare a list of nearly two thousand books, written about Kashmir in Urdu, Persian, French, Japanese and German. I can only say that nearly ten thousand manuscripts are available, written by Kashmiris, on various subjects, in Sanskrit, Persian, Arabic and Kashmiri in many manuscript Libraries of the world. Besides the above, we have printed material available, in almost all famous libraries in the country and abroad. However, I will try to indicate the sources, which need to be consulted, in the preparation of the Encyclopaedia Kashmiriana.

a) Manuscripts housed in the Research & Publication wing of Centre of Central Asian Studies, at the University of Kashmir, Hazratbal, Kashmir. These manuscripts in Sanskrit, Arabic, Persian, Urdu, Kashmiri, Dogri, Tibetan etc, deal with various and numerous subjects, like, history, religion, medicine, philosophy, law, linguistics, politics, etc.

b) Manuscripts preserved at the Archives Repositories at Jammu and Srinagar.

c) Printed source material in the shape of books, reports, magazines brochures etc. is preserved in the following libraries :

1. S. P. S. Library, Srinagar.
2. S. R. S. Library, Jammu.
3. Archives Reference Library, Srinagar.
4. Archives Reference Library, Jammu.
5. Assembly Library, Srinagar.
6. Madinat-ul-ulcom, Library, Hazratbal.
7. National Library, Calcutta.

SUBJECT-WISE SOURCES :

In the domain of subject-wise sources, it is not possible for me to give a bibliography of all works concerning the valley

of Kashmir, for it would amount to the compilation of a separate book. However, I will try to locate some important sources on each subject, detailed below :

a) Archaeology.

We have Mahatmiyas on each Hindu temple or shrine in Sanskrit, such as Mahadevmahatmiya, Guptgangamabatmiya, Bhuteshvaratirthamahatmiya, Nilanagamahatmiya, Vitasta—mahatmiya Shardamahatmiya, etc.

The Nilamata-purana, provides authentic information about ancient sites, springs, rivers, tribes, clans and shrines.

Archaeological Reports published by the State Archaeology and the Archaeological Survey of India are most useful as a source of information on the subject of archaeology and ancient sites.

The following books are most useful :

1. Ain-i-Akbari : Abu-al-Fazl.
2. Tarikh-i-Awlia-i-Kashmir : Hassan Shah.
3. Tarikh-i-Hassan, Vol. I.
4. Rajatarangini, trans. Stein.
5. Tarikh-i-Rashidi : Mirza Haider Dughlat.
6. Ancient Monuments of Kashmir : R. C. Kak.
7. Rehbar-i-Kashmir : Mohi-ud-din Miskin.
8. History of Indian & Eastern Architecture : Fergusscn.
9. Tuzk-i-Jahangiri.
10. Mughal Gardens of Kashmir : Nichols.

I have already mentioned that we have to consult archaeological reports by Marshall, Sahni and Kak.

b) History :

As regards history, our primary sources are :

1. Nilamata-Purana.
2. Rajatarangini : Kalhana.
3. Jona-Rajatarangini.
4. Mulla Ahmed's translation of Ratnakara.

5. Waqai-Mulk-i-Kashmir : Mulla Ahmed.
6. Tarikh-i-Kashmir : Syed Ali.
7. Muntakhib-ul-Tawarikh : Narayan Koul.
8. Tawarikh-i-Kashmir : Azam.
9. Tarikh-i-Kashmir : Hassan Shah.
10. Kashir . 2 Vols. Sufi.
11. Baharistan-i-Shahi.
12. Wajiz-ut-Tawarikh : Ghulam Nabi.
13. Kashmir under the Sultans : Mohibbul Hassan.
14. Mukamal Tarikh-i-Kashmir : M. D. Fauq.
15. Buddhist Kashmir : Hassnain.
16. Hindu Kashmir : Hassnain.
17. British Policy Towards Kashmir : Hassnain.
18. Gilgit : Hassnain.
19. History of Muslim Rule in Kashmir : Parmu.
20. History of Kashmir : Bamzai.
21. Rajatarangini : S. K. Koul.
22. Kashmir under the Sikhs : Parmu
23. Gulab Nama. trans. Charak.

RELIGION :

As regards the subject of religion the following source material is important :

1. Gilgit Manuscripts.
2. Tantraloka.
3. Nilamata Purana.
4. Kashmir Shaivism.
5. Buddhist Kashmir : Hassnain.
6. Hindu Kashmir : Hassnain.
7. Buddhism in Kashmir : Ganhar.
8. History of Buddhism in Kashmir and Ladakh. Sarla Khosla.
9. Islamic Culture in Kashmir : Sufi.
10. Dabistan-i-Mazahib.
11. Dastur-ul-Salikeen : Daud Khaki.
12. Tuhfat-ul-Ahbab.
13. Kashmir under the Sikhs : Parmu.
14. Sufi-ism in Kashmir : Rafiqui.

Further information on the advent of various religions in Kashmir can be obtained from the Regional Gazetteer of Kashmir. Volume I. of the Tarikh-i-Kashmir also provides information about the advent of Sikhism and Islam in Kashmir. Besides this, material is available, though scattered, about the Rishis, Mystics and Saints of Kashmir.

ART & ARCHITECTURE :

Besides material available in numerous magazines, the following works are an important source of information on the subject :

1. Studies in the History and Art of Kashmir. Hermon Goetz.
2. Marg Magazine, Bombay, Kashmir Number, March, 1955.
3. Indian Architecture : 2 Vols. Percy Brown.
4. Kashmir Architecture : Manohar Koul.
5. Gardens of the Great Mughals : Stuart.
6. Sculpture of Kashmir : Paul.
7. Asrar-i-Kasheer : Aziz Ahmed.

MEDIUM & COMPILATION :

For compilation of the Encyclopaedia, the following organisation is suggested :

a) An Advisory Committee.
b) An Editorial Board.
c) Special staff, consisting of Surveyors, script writers etc.
d) Ministerial staff including steno-typists.

As the State consists of the 3 regions of Kashmir, Ladakh and Jammu, it will be feasible to constitute three sub-editorial Boards for the three regions, which may be entrusted with the work pertaining to their region, to be collated and combined in the final volume.

b) I am of opinion that the basic compilations could be done in English, which could be later on translated into Kashmiri, Ladakhi and Dogri.

c) Special scripts may be assigned to specialist writers, who be paid at Rs. 150/- per thousand words.

d) A small reference Library be developed for use of the Editorial Staff. It could include the books relating to the region, including the following works :

1. Gazetteer of Kashmir, Ladakh and Jammu.
2. Gazetteer of Kashmir, Bates.
3. Catalogues of manuscripts.
4. Bibliographies of works on Kashmir.
5. Maps.
6. Census Reports and Census Hand Books.
7. Guides and Travel Books.
8. Survey Reports.
9. Digest of Statistics.
10. Hand Books.
11. Dictionaries.
12. Encyclopaedias.
13. All other State and Central Government Publications.
14. Administration Reports.
15. Research Journals.
16. Catalogues, anthologies and indices.

In the preceeding page, I have dealt with only the valley of Kashmir. Whereas the State consists of the three regions. and wherease, similar work shall have to be undertaken about the other regions also, I give here a short list of books, which I think would be useful. Bibliography in respect of each region is given as under :

Ladakh :

1. History of Ladakh : Gergen.
2. Francke's History of Ladakh : Edited Gergan & Hassnain
3. Antiquities of India Tibet. 2 Vols. Francke.
4. Cultural Heritage of Ladakh : Senilgrove.
5. Ladakh : Cunningham.
6. Tarikh-i-Rajghan-i-Jammu : Hashmat Ullah Khan.
7. Ladakh Moonland . Hassnain.
8. History of Buddhism in Kashmir & Ladakh : Sarla Khosla.
9. Travels into Ladakh & Central Asia . Mir Azzut Ullah.
10. Four years in Tibet Ahmed Shah.

Jammu :

1. History of Kishtawar : Ishrat Kashmiri.
2. With pen & rifle in Kishtawar : Otto Rothfield.
3. Tarikh-i-Aqwam-i-Poonch : M. D. Fauq.
4. Treatises, Engagements & Sanads : Aitchison.
5. Gulab Nama : Kirpa Ram.
6. Gulab Nama : trans. Charak.
7. Tarikh-i-Jammu - Hashmat Ullah Khan.
8. Himalayan Battle Ground : Huttenback.
9. Founding of Kashmir State : Panikar.
10. Gulab Singh : Panikar.
11. Biography of Gulab Singh : Saligram Koul.
12. Tarikh-i-Rajgan-i-Jammu : Kahan Singh Biloria.
13. Ranjit Dev : Charak.
14. Tarikh-i-Duggar Desh : Nargis.

SECONDARY MATERIAL .

Secondrry material on various topics, such as tourism, literature, arts & crafts, industries, politics, education, health, agriculture, religion, linguistics. flora & fauna, history, and geography etc. is available in the following magazines :

1. Kashmir. (English) Delhi.
2. Kashmir Today. (English)
3. Tameer. (Urdu)
4. Local News-papers : Khidmat. Aftab : Srinagar Times etc.
5. Shiraza. (Urdu. Kashmiri. Dogri)
6. Research Biannual. (English)

Before closing this paper, I would point out that all rare and out-off-print material can be obtained in the shape of photostats. However, it would be necessary for the Academy to procure a photostat machine for use of the Editorial Board, for it would save time, in the compilation of enteries. for the Encyclopaedia Kashmiriana. Suffice to say that there exists vast and varied material on Kashmir, I append a few sample bibliographies to this paper.

Encyclopaedia Kashmiriana—Prospects and Retrospect

Mohammad Yusuf Taing

There is a strange oomph and aroma associated with the magic name of Kashmir. This mysterious seven letter name arouses almost frenzied impulses and sensuous responses not only from that pre-rational lot of emotionally surcharged tribe of poets but even from their less warm blooded distant cousins-Historiographers and scholars. Kashmiris have reasons galore to complain on many scores but lack of attention is certainly not one of them. In fact it is the surfeit of it which has been the main spring of its many a misfortune. Kashmir has always received preferential treatment from writers of both the orient and the occident. Ptolmey and Herodotus make copious refrences about Kashmir. When Alexander the great in his all conquering spree, touched the mountain portals of this strange land, he had an impressive galaxy of Historiographers and chronicleres with him. The battles of the sword won by the great conqueror did vanish in the mists of time but the era of better knowledge which dawned from the fingeres of these quill-driwers has left its indelible imprint on the pages of global history and culture. They have left a very significant record of their observations and reflections, much of which still remains Greek to us. There is no doubt that if Kashmiriologists have aptitude and opportunity to delve deeper into the records left behind by the scribes of this remarkable Macdonian Globe-troter, a better and more perceptive image of ancient Kashmir can be reconstructed which has been lost in the haze of myth and legend which have their origins more in the doctrinaire loyalities of sectarian Historical fiction than in the objective and scientific arrangement and interpretation of reality. This battle of wits starts right from the factum of Kashmir's emergence from the womb of time and its first christening. Hindus, Budhists and Muslims all have their own versions of this momentous happening and it is invariably linked to a miracle. It is.

indeed, curious to note that even contemporary chronicleres still go on harping on the theme of Kashyap and Sulaiman than emphasize the unique geological phenomenon which still echoes in the shape of the hill and the dale, the Karewa and the curvature of Kashmir Valley.

Kashmir, however, continues to blaze a golden trail in the excellent narrations of such travellers as Huen-Tsnag and Abu Rehan Alberuni. But it is Kalhan Pandit's monumental "Raja Tarangini", which not only puts the historiography of Kashmir on World map but also adds an entirely new dimensions to the glory of Kashmiri scholarship. Hindu Kashmir, like Hind India, has a very splendid crop of literary masterpieces to its credit but it is a very thought provoking poser why they could not produce a World class Historical narrative untill the middle of twelfth century A D when Kalhana completed his "Raja Tarangini". Many scholars have commented that the Hindu mind was preoccupied with the realm of the spirit and the soul. It had masterminded the subjects which had abstract overtones but it was not inclined to the precision and exactitude of Historiography. The lacuna with this argument is that its propounders very convniently forget that the mathematical and astronomical sciences gained much from the ancient Hindu mind and both of these required the very same qualities of thought and traits of mind. Those who argue that ancient India did not have a tradition of History-writ ng cannot forget the fact that the greatest chronicleres of ancient world-the Greeks had come to India, remained in touch with its scholars and still failed to kindle sparkes of Historiographical curiosity. This is definitely very intriguing, but surely not in the sense of any indictment, that Indians of the yore either had not the aptitude to write History or they did not care to do it. They perhaps deemed it to be an inferior pre-occupation not worthy to be taken seriously as Muslims did in the case of Theatre and Acting.

In any case, the "Raja Tarangini" is not only a non-conformist departure in the realm of Indian historical literature but also is a Historical classic of World calibre. There is no doubt that it established a new traditions in India, stimulated a trend which has not

lost its momentum even up to this time. In Kashmir itself threads left by the great Kalhana were picked up by Jonaraja, Srivara, Praji Butt, Sukha and continued to be fondled by the chronicleres of Moghul, Pathan, Sikh and Dogra era's.

Although it is a deviation from the main thrust of this article, but its relevance at this point is too tempting to avcide a poser or two. Firstly, when Kalhana began to write his immortal master piece, Kashmir was under the grip of Muslim influence both on political and cultural plane. Arabs and under their influence, Ajamis, were the greatest chronicleres after the Greeks and this craft travelled in the wake of their marching band wagon. Alberuni (973-1048 A.D.) had already written his ALHIND, for which he had collected material by establishing written dialogue with Kashmir scholars of repute. What is more significant, is that Abul Qasim Firdausi had compiled his magnificient literary magnumopus "Shahnama". Raja Tarangini almost is a literal though imaginative rendering of Firdausis title. Both had divided their books in chapters and there is a discerinable chronological arrangement running like a strand through both the works. Both works were also intended to be pearls (Razmia or Mahakavia) of epic poetry. A comparative study of the two works can throw interesting light on the stylistic and structural similarities of these great documents but that will necessiate the confines and convass of a seperate study There are reasons to believe that Kalhana did know about the existence of "Shahnama" when he began his Mahakavya. It did inspire his genious but to what extent was he influenced by the Persian work, has to be studied in detail and depth. A very interesting fact of this study is to reflect on a very curious issue what makes Shahnama such a wonderful gem of great epic literature although its historiographical crediblity remains dwarfed. On the contrary, Kalhana's great skill as a historian is eulogized but this does detract something from his artistic attributes. May be Firdausi was a greater poet and that told upon his historiographical narrative and may be Kalhana was endowed with a superior sense of History which blunted his craftsmanship. But the fact comes in bold relief that both are intensely patriotic, both have national pride which at time borderes

on arrogance. Both were overtaken by the rising tidal waves of an alien political and cultural onslaught and both were trying to erect veires of cultural and spritual resistence by dint of their powers of imagination and description evoking the sources of energy which lay latent in the glories of their past heritage. They used their past as shield because they were seeing the edifice of their present in Shambles against an irresistible Historical process.

Anyway, the fact remains that Kalhana, like, Firdausi leanened heavily on myth and at times contributed to myth-making to grapple with his sentimental urges of commitment and conviction. Having said all this, it is not a pleasant thing to say that Kalhana's epoch-making treatise was not originally conceived as a book of History but as a Mahakavya, in which the main emphasis is on the poetic metaphor and ornate twist of the phrase. History writing is very delicate. It has almost the temperament of a jealous mistress. The sharpest edge of this terrible sentiment, is directed against that conceited but charming blue-eyed glamour damsel-poetry. Though it is to the eternal credit of Kalhana's genius that he made these strange bed fellows entice and embrace each other and yet the offspring that emanated, did not alwaya smack of illegitimacy. But Kalhana has to be revised in the light of what has been thrown up by modern research.

For instance, Kalhana does not say anything about the megalithic age in Kashmir which has emerged after the exposure and excavation of Burzhama pit-dwellings and their inhabitants. He also does not mention anything about the existance of Greek kingships in Kashmir which have been proved beyond doubt by the discovery of coins of Greek Chieftains who ruled here. He doest not mince words while admiting that the description of the reign of 52 indigenous Kings have been lost. This in itself is a great challange to revise him and it still remains a big question mark as to what extant can we graft the narrations of Hasan Khuihami, who after a lapse of about eight hundred and fifty years claims to have discovered what eluded even Kalhana.

A very interesting element of narrations right from the grea Kalhana is that Kashmir Historiographeres have attempted the

hand at presenting a fairly comprehensive and integrated image of Kashmiri people and their habitat. These constitute the rudimentaries of Encyclopaedia making and this tradition gets linked up even to Nilamata. Persian chronicleres also give description and details of Geography, flora and fauna, climate, produce, rare sights and spectacles, architecture etc. etc. This effort blossomed in Khuihamis exhaustive work which is still a very rewarding document. But the fact remains that all these works suffer on many accounts. Kashmir became, and continues to be so, the fertile ground for any body who could wield a pen. By their reckoning, it did not need any deeper research than copying what has already been written by all and sundry. Not that very honourable exceptions to this rule do not exist but all the same, as the adage goes, they only prove the rule. If Mirza Hyder Kashgari or Abul Fazal have erred anywhere in their observations or interpretations, it continues to be repeated by successive generation of History-writers not excluding some of the contemporary friends.

When the Academy decided to embark upon the compilation of Encyclopaedia Kashmiriana, it had its manifold functions and roles in sight. First of all, it was the intention to collect, collate, sift and put through all the fund of authentic knowledge about Kashmir, in its variagated mainfestations, which has accumulated through the ages. Further, it was conceived that fresh researches will be made to illuminate some comparatively darker recesses of Kashmir History and try to seek the answers to certain riddles with the insignt which only a Kashmiri speaking person could produce and at the same time try to correct certain distortion which stare any student of Kashmirology right in his face. For instance, a person like James Fergusson writes with impurity that the Gopadari (Presently Shankarachariya) Temple was built by a Hindu in the reign of Jahangir. Similarly a historian of Aurel Stein's towering stature writes that in Hazratbal the rilics of Pir Dastgir are kept. A home-spun chronicler like R. C. Kak feels no qualems while jotting down that in Khanqahi-Mualla Shrine at Srinagar, Hazrat Syed Ali Hamdani's mortal remains are burried. If such howleres can occur in the top drawer

of Kashmiri Historical literature, it will be waste of time and energy to try to locate and enumerate the distortions in the second rank. There could only be one convincing way to put an end to all this unsavoury din-to produce a first rate authentic, accurate and upto-date book of knowledge about Kashmir with proper emphasis on quality and class. The Encyclopaedia had a more important though relatively untangible objective also to contribute to the language making and upgrading the tradition of scholarship in Kashmiri language. Kashmiri is a language with a linguistic history and record which is more ancient than Hindi or Urdu. Amir Khusro (B. 1275) mentioned it as an independant language when Urdu and Hindi were in their infancy but the language got mixed up with the destiny of its speakers. It could never bask in the sunshine or court encouragement. But its intrinsic vitality and the strength of the people who speak it made it an effective vehicle of communicating the finest shades of emotion and recording the most delicate vibrations of human mind. After the advent of freedon in 1947 it blossomed into a versatile and eloquent symphoney of Kashmiri ethos.

But its genius had to be canalised in scholarly terms and it fell to the lot of Academy to bring out a thoroughly revised and absolutely up-dated edition of Sir G A Grierson's Kashmiri Dictionary and that too in the improvised script to suit the peculiar philological temperament of this language. After the successful culmination of this project the temptation to try our hand at an attempt to Encyclopaedia-making was a logical sequal and this began an involvement which promises to be the harbinger of a revolutionary era both in deciminating knowledge about Kashmir as also in sparking off, harnessing and fostering the latent potentialities of Kashmiri language, which, as legend goes, was the original container of Gunadias 'Brahat Katha' a fraction of which survives and is known to the world as Katha Sarit Sagar- the ocean of story.

We selected Kashmiri's archaeology as the subject for the first volume of this stupeudous project. This is not without a reason. Kashmirs accomplishments in the field of architecture and

its treasure of archaeological remains put it at the top of the ladder in this field. What Iqbal said about Delhi, can perhaps be applied more aptly to Kashmir's archaeological remains.

سواد روضۂ الکبرے میں دلی یاد آتی ہے
وہی عظمت وہی عبرت وہی شان دلآویزی

Kashmir's paleolithic and neolithic sites remain largely unexplored but whatever has been explored has added a new chapter to the dawn of civilization in this belt. Similarly ancient Kashmiri architecture is a very fascinating and wonderful fusion of Greek. Gandhara and Chinese styles. Pandreathan, Payar, Manasbal, Martand, Parihaspur and many lessor known Sites are silent but eloquent witnesses of cultural traffic which ran through this cross-road of history through the ages. Much has been deciphered and interpreted but much remains to be analysed. In the meantime the ruthless hands of time are takins a heavy toll of these monuments. The building complex of Madin Sahib- is a very important land mark in the architectural annals of not only Kashmir but entire Islamic India. This a perhaps the only extant structure of Pre-Moghul and indigenous Kashmiri architecture in wood and mortar. This had the distinction of being adorned by the first ever tile work in these parts in the same tradition, though certainly not the same class, as the tombs in Samarkand etc. These tiles survived even as late as nearly forty years ago but today there are hardly a few tiles left. The ushering in of modern age with its vulgar remifications is taking its toll and these pearles of beauty and splendour are sinking in the unfathomable oblivion of time irretreveably. We may not be able to reverse the trend or make the clock move backward but we can certainly make an attempt to record for posterity whatever has reached us before it is snached away from us. That is the rationale of the first volume.

All this certainly does not mean that we are making a start with any pretentions. Our intention will remain high sounding words and pious wishes until the scholars community does not gird-up its lions and take the challenge. But to allow oneself to be overwhelmed and overawed by the magnitude of the challenge is not the best way to master it. The Academy has made a begining in right earnest. It will perhaps have to go through its share of unavoidable fumblings but let us evoke the hope-inspiring lines of Iqbal-the person who believed in Kashmir and its destiny-political and cultural-so fervently, passionately and so vehemently.

سفینہ برگ گل بنائے گا قافلہ مور ناتوان کا
ہزار موجوں کی ہو کشاکش مگر یہ دریا کے پار ہوگا

The End

رشید نازکی

انسائیکلوپیڈیا کشمیریانا کیوں؟

سرزمین کشمیر اپنی حساس تنہائیوں اور دلآویز رعنائیوں کے باوصف اپنی مخصوص جغرافیائی پوزیشن کی وجہ سے ہمیشہ متضاد تمدنی کیفیتوں کی جولانگاہ رہ پائی ہے۔ اس کی تاریخ کے سب سے بڑے ایسے اس کی تمدنی قبا کی وہ جریدہ رنگ ہیں جن نے اس کے قومی پیرہن کو دلآویز، جاذب نظر اور کسی حد تک سحر انگیز بنا دیا ہے متضاد تمدنی تلازمات نے اس قوم کے ذہن اور شعور کو نہایت پُراسرار بنا دیا، نیز اس پُراسراریت کی نقاب کشائی اس بات کا تقاضا کرتی ہے کہ اس قوم کے آثار کی ٹائپس اس کی تاریخی مدرکات اور تمدنی عمل اور ردِ عمل کا پورٹ پورٹ مطالعہ کیا جائے یہ فقط جوشِ تمنا اور چراغانِ آرزو نہیں بلکہ اس بارے میں کشمیر برصغیر میں وہ واحد خطہ ہے جس کی ماضی بعید سے منضبط تاریخ موجود ہے۔ ساتویں صدی عیسوی سے اس خطے میں تاریخ شناسی اور تاریخ نویسی کا عمل شروع ہوتا ہے جس میں اساطیر اور تاریخی واقعات گڈمڈ ہوتے ہیں لیکن گیارہویں صدی عیسوی سے مستند ترین تاریخی واقعات ہمارے ہاں موجود ہیں۔ المناکی یہی وہ دور ہے جو تاریخی لحاظ سے چین کے بغیر ایشیا کے اکثر ممالک کے یہ دور تاریخ کا Dark age

کے ذہن میں آتا ہے ہماری اصلی تاریخ کے آب و گل سے یورپ کے خاور شناسوں نے ہندوستانی تاریخ کے مختلف واقعات کو جانچنے کے لئے استخراج و استنباط کا کام لیا ہے اور اکثر دور از کار نتائج نکالے ہیں۔

غنی روزِ سیاہ پیرِ کنعاں را تماشا کن ۔۔ کہ نورِ دیدہ اش روشن کند چشمِ زلیخا را

ہمارے اسلاف کے کارنامے کہاں کہاں نہیں پہنچے اور کن کن قوموں نے ان سے استفادہ کر کے ارتفاع ذہن نہیں کیا ہے اکثر شاہکار تو یورپ کے کتب خانوں کی زینت بنے اور کچھ کا پتہ تو بین اور وسط ایشیاء کے کتب خانوں میں ملتا ہے۔

اٹھائے کچھ ورق لالے نے کچھ نرگس نے کچھ گل نے
چمن میں ہر طرف بکھری ہوئی ہے داستان میری

لیکن ہوا یہ کہ اس ہیرے سے جو عمارت بن پائی اس میں بڑی خامیاں اور بڑی خرابیاں رہ پائیں اور اکثر غیر ملکی غیر کشمیری بلکہ کشمیری مؤرخوں نے غلط نتائج اخذ کر لئے یا پھر تاریخی واقعات کی غلط تفسیریں ہوئیں میں فقط کشمیری دائرۃ المعارف کی تشکیل کا جواز پیش کر رہا ہوں اس لئے استعارات سے کام لے رہا ہوں لیکن یہاں جی چاہ رہا ہے کہ ایک دو پیش پا افتادہ مگر مضحکہ خیز مثالیں پیش کر کے ہی آگے بڑھوں۔

جہانگیر خود کشمیر کا حکمران بھی تھا اور کشمیر کا عاشق بھی اس کی موت اس فردوس ارضی کے طواف کے بعد راستے میں ہوئی اسے کشمیر کے ہر بدلتے نظارے کے ساتھ والہانہ عشق تھا اور زعفران زار کی چاندنی تو اس کے لئے روح کی غذا تھی لیکن اس نے اپنی تزک میں یہ بات لکھ ڈالی کہ زعفران کے کھیتوں میں داخل ہوتے ہی انسان پر ہنسی کے دورے پڑنے شروع ہوتے ہیں بعد میں اس حساس تاریخ دان نے خود اس کی تردید بھی کی لیکن بے پر کی ایسی اڑی کہ بعد کے مورخوں نے اسے آسمانی سچائی جان کر نہایت وفاداری کے

ساتھ آگے بڑھ گیا حتیٰ کہ فارسی کے سبک ہندی میں ہر محفلِ خندہ کے لئے زعفران زار کی اصطلاح قائم ہوئی۔

اسی طرح اکثر مورخوں نے بے تحاشہ یہ لکھ دیا ہے کہ کشمیری کانگڑی کو گلے میں ٹکائے پھرتے ہیں، حالانکہ آپ سب لوگ جانتے ہیں کہ اس بغلی آتش دان کا محل استعمال کیا ہے اور مورخین کی بات میں کتنا وزن ہے۔

آتشِ چنار کی شاعرانہ اصطلاح کی بھی اسی طرح مٹی خراب کر دی گئی ہے اور کہا گیا ہے کہ خزاں کے آتے آتے چنار تناور درختوں میں سوزش کا عمل شروع ہوتا ہے اور پھر ناگاہ اس درخت میں آگ لگ جاتی ہے۔ آرہی کاک ہوں یا سٹاین تاریخ کشمیر کا مطالعہ کیا جائے تو عقیدتمندانہ حاشیہ آرائیوں سے بڑھ کر مغضبانہ اور کہیں کہیں جابرانہ اور حاکمانہ قطعیت کے ساتھ کشمیریوں کی نفسیات ان کے اجتماعی شعور اور ان کے تمدن پر ایسے گہرے طنز کے تیر و نشتر برسیں گے کہ انسان کا سر شرم سے جھک جاتا ہے، لیکن قلم درگذشتہ دشمن است کے مترادف جس کا جو جی میں آیا کہہ دیا اور آنے والے مورخوں نے اسے من و عن نقل کر لیا یہی نہیں بلکہ یہاں کی ٹوپوگرافی، یہاں کی مجلسی زندگی اور یہاں کی تمدنی صورت حال کا بہت غلط نقشہ کھینچ دیا گیا۔ اس کی سب سے بڑی وجہ غیر ملکیوں کی کشمیر سے عدم واقفیت [illegible] تاریخ نویسی [illegible] عدم واقفیت سب کچھ حاصل [illegible] اس بہانے [illegible] مورخوں کو چھوڑ کر [illegible] آنے والے [illegible] ہی لوگ [illegible] فراہم کردہ [illegible] فرگوسن ہوں یا [illegible] حسن الدین ہوں یا مسیب الحسن، کیرو [illegible] یا [illegible] ہر ایک کی [illegible] ہر ایک کھوسلہ ہوں یا غلام حسن خان صاحب [illegible] حیثیت [illegible] ہمارے [illegible] کہ ایسے [illegible] کی [illegible] ہے [illegible]

دائرۃ المعارف کے اردو اور انگریزی ایڈیشن بھی شایع کرائے جائیں گے ہر چند کہ اس صبر آزما کام میں بڑا سارا وقت درکار ہے لیکن ؎ مرد باید کہ ہراساں نہ شود۔

پراسراریت کی طرف جایئے تو یہاں کی تاریخ میں کچھ ایسے استفہام ہیں جن کے مثبت یا منفی جواب ابھی تک ہم دے نہیں پائے ہیں، مثلاً راجہ للتادیتہ پر عمر بھر جنگی جنوں کیوں سوار رہا اور اس کے اسباب و علل کیا تھے، راجہ ہرش نے بت خانوں کو بے تماشا مسمار کیوں کیا، بدھ مذہب ہندو مت میں ضم ہو گیا یا پھر اپنی حیثیت ہی گنوا بیٹھا، ہیون تسانگ نے اپنے قریب العصر تالیفہ فاسفی اھنو گپت کا تذکرہ کیوں نہیں کیا، کل دیو کا وجود محض ایک فسانہ ہے یا حقیقت، شیخ نورالدین اور سادات میں آویزش تھی یا یہ فقط زیب داستان کے طور پر گھڑ لیا گیا ہے، کشمیری قوم کیا کبھی واقعی خود کشمیر پر حکمران تھی یا یہ باہر سے آئے ہوئے لوگوں نے حکومت کر کے اپنے آپ کو کشمیری کہلوایا، شیعہ سنی آویزش کے اصل اسباب و علل کیا تھے، یہ اور اس طرح کے ہزاروں واقعات گفتگو کی حد تک آگے بڑھے ہیں اور دائرۃ المعارف میں ان تمام باتوں کے جوابات مستند تاریخی نقطہ نظر سے دینے کی کوشش کی جائے گی۔

کشمیر جیسا کہ پہلے بھی عرض کیا جا چکا ہے مختلف تہذیبی ادوار اور تمدنی لہروں سے گذر چکا ہے اور کبھی تصادم و تخالف لیکن اکثر توفیق و توافق سے مختلف تمدنوں سے ایک طرف خود متاثر ہوا ہے اور دوسری طرف ان تمدنوں پر اپنے اثرات کی چھاپ ڈالی ہے، اس تمدنی لین دین میں کشمیر برصغیر کے کسی بھی خطے سے زیادہ سرمایہ دار رہا ہے، زیادہ وسیع اور ہزار پہلو رہا ہے، اس ملک کے قدیم مظلمہ سے لے کر اب تک جن قوموں کے نقش پا ہمیں نظر آتے ہیں ان میں پشاچ، ناگ، آریا، درد، منگول، یونانی، یہودی، کشان اور ایرانی سب ہی شامل ہیں ان کی آمد و رفت نے یہاں کے تمدن

کو کس حد تک متاثر کیا اور کشمیری تمدن میں تاریخی لین دین کے نشانات زبان و ادب سے لے کر فن تعمیر کی چابک دستیوں تک کہاں اور کس صورت میں موجود ہیں۔ دائرۃ المعارف کشمیر کا ایک اہم ترین باب ہے مثال کے طور پر اگر ہم فقط اپنے آثار قدیمہ کو لے لیں تو یہ دیکھ کر حیرانی ہوتی ہے کہ رقبے کے لحاظ سے اس مختصر ملک میں جس کا رقبہ تقریباً ۳۹۰۰ میل ہے، آثار قدیمہ کی دولت اتنی فراوان ہے کہ دنیا کا کوئی خطہ اس کا مقابلہ نہیں کر سکتا۔ بلکہ شاید میں یہ کہنے میں حق بجانب ہوں کہ جسامت اور فن کے لحاظ سے یہ آثار مصری سنگتراشی کے بعد دوسرے نمبر پر ہیں۔ ان آثار میں ان تمام قوموں کی موج خون ہر یں مارتی ہوئی نظر آرہی ہے جو کشمیر کے تمدن کے ساتھ متعلق رہے ہیں مثلاً گاندھارا فن تعمیر یونانی ہندوستانی اور وسط ایشائی فن تعمیر کی ترکیب و تحلیل سے بن پایا ہے اور اس کے بہترین نمونے کشمیر میں اب تک موجود ہیں۔ اس ترکیب و تحلیل کو پہچان لینا اور ان اثرات کو ہمارے تمدن کے منظر نامے میں دیکھ کر تمدن کے دوسرے شعبوں میں ان اثرات کی پہچان دائرۃ المعارف کشمیر کا مشکل ترین کام ہے اور اس کے مطالعے کے لئے تنہا کشمیر کی تمدنی تاریخ کا مطالعہ کافی نہیں رہے گا بلکہ اسے وسیع تر تناظر میں دیکھنے کے لئے ملک کی تاریخ کے ساتھ ساتھ یونانی، ایرانی، وسط ایشائی اور پھر ساری دنیا کی تمدنی تاریخ کو کھنگالنا پڑے گا۔ آثار قدیمہ کے موجودہ سائنسی مطالعے نے یہ بات ثابت کر دی ہے کہ کشمیر برصغیر میں وہ خطہ ہے جہاں زندگی کے آثار بیس ہزار سال قبل سے ملتے ہیں اس سلسلے میں Neolithic اور Palaeolithic مقامات کے ساتھ ساتھ برزہوم، سمتھن، آریہ مارگ، شہمار پل جیسے مقامات نے اس مطالعے کے دعویداروں کی بات کو بہت حد تک ثابت کر دیا ہے۔ پچھلی پانچ ہزار سے آثار قدیمہ کے محققین کو کچھ ایسے الواح کا پتہ چلتا ہے جن کے [illegible] قدیم [illegible] ہیں یہ باتیں اس امر کی غماز ہیں کہ اس سرزمین

کی پراسراریت کو دیکھنے کی ضرورت ہے اس سلسلے میں یہ عرض کرنا بیجا نہ ہوگا کہ کشمیر کی یہ دولت بیدار کثر جگہوں پر دم توڑ رہی ہے اور کہیں کہیں تو اس کے آثار بالکل محو ہو گئے ہیں مثلاً یہاں کے فن تعمیر میں سنگ و خشت کے علاوہ لکڑی کے کام کے اکثر تذکرے ملتے ہیں لیکن کشمیر میں فقط چند خانقاہوں کے علاوہ فن تعمیر کی اس دولتِ بے پایاں کا کہیں پتہ نہیں چلتا حالانکہ سلطان زین العابدین بڈشاہ کا محل اسی فن تعمیر کی بہترین مثال تھا اور شاید شمالی ہندوستان میں پہلا [illegible] تھا لسانی پہلو سے دیکھ لیا جائے تو ایک اور کائنات کا پتہ چلتا ہے جس کی شناخت اور بازیافت کا مسئلہ اور بھی زیادہ اہم نظر آرہا ہے ہمیں یہ معلوم نہیں کہ آریوں سے قبل کشمیر کے قدیم باشندے کونسی زبان بولتے تھے ناگ اور پیشاچ دونوں قوموں کے نقوش ہمارے اساطیری ادب پر نہایت گہرے ہیں لیکن ان کی تاریخی شہادت ہی کی طرح ان کی زبان معرضِ خفا میں پڑی ہوئی ہے آریوں کی آمد کے ساتھ ساتھ اس دھرتی پر سنسکرت علمی زبان کی حیثیت میں جلوہ افروز دکھائی دیتی ہے چنانچہ کلہن کی راج ترنگنی کے مطابق کشمیر کا سب سے پہلا شاعر کنڈک تھا جو راجہ تنجن کے وقت میں گزرا ہے اس کے بعد کشمیر کی یہ فخر حاصل ہے کہ برصغیر ہند و پاکستان کا تمام سنسکرت [illegible] کشمیر میں تخلیق ہوا [illegible] سنسکرت ادب کے نصف کے برابر ہے اور [illegible] ولبھ دیو [illegible] کہ [illegible] کشمیر کے ۳۰ سے ۸۰ [illegible] سنسکرت شعراء کا حال ملتا ہے [illegible] یہ بات ثابت ہوتی ہے کہ مشہور مؤرخ فیروز [illegible] نے اپنی سنسکرت [illegible] کی آبیاری کی خاطر انہیں کشمیر کے سنسکرت عالموں کو نظر ثانی کے لئے بھیجا دیا تھا اور [illegible] خطیر رقم ان لوگوں کے لئے وقف کی تھی یونان کی نصانیف کو پڑھنے [illegible] یہی وجہ ہے کہ کشمیر سے باہر کسی دیار میں سنسکرت علم کو [illegible] ہونے سے پہلے

کشمیر کی طرف ہی قدم چلتا پڑتا ہے تاکہ سرحوں کی اس دھرتی کو اپنی عقیدت کا اظہار کرے کشمیر میں سنسکرت کے اس سنہری دور میں کشمیریوں کی مقامی زبان کیا تھی ایک ایسا تاریخی استفہام ہے جس کا ہمیں اب تک کوئی تسلی بخش جواب نہیں ملا ہے۔ ہندو دور کے بعد کشمیر میں بدھ مت کو عروج ملا اور یہ فخر اسی سرزمین کو حاصل ہے کہ کنشک کے عہد میں تیسری بدھ [illegible] اسی سرزمین پر منعقد کی گئی جس نے بدھ کے پیغام میں تجدد کے فرائض انجام دے کر اسے وقت کے تقاضوں کے عین مطابق بنایا اور یہ اسی کا اعجاز تھا کہ بدھ مت نئی سمت، نئی رفتار، نئی زندگی اور نئے تصورات کے جلو میں وسط ایشیا، چین، تبت اور جاپان میں جلوہ افروز ہوا۔ کشان حکومت کی سرحدیں اسی دور سے ملتی ہیں اور کشمیری اخلاقی کہانیوں کی کتاب پنچ تنتر اسی دور میں ایک کشمیری نژاد ویشنو شرما نے لکھی، جسے بدھ بھکشو ایران افغانستان اور دوسرے ملکوں تک لے گئے۔ ہیون سانگ جو ساتویں صدی عیسوی میں کشمیر آیا تھا کشمیر کے بدھ عالموں کی تعریف میں رطب اللسان ہے اور ان کے امتیاز و عظمت اور تبحر علمی کو بڑے تفاخر سے بیان کرتا ہے واقعہ بھی یہی ہے اس لئے کہ اشو گھوش، واسو مترا، ناگ ارجن اور کمار جیو جیسے عظیم نابغہ اسی سرزمین کی پیداوار ہیں جنہوں نے بدھ مت کے عالموں میں نہ فقط امتیاز حاصل کیا بلکہ اس مذہب کے ضابطہ اخلاق سے لے کر اس کے فلسفے تک ہر وادی میں اپنی عظمت کے نشان ثبت کر لئے گن ورمن ایک مخلص بدھ مبلغ پہاڑوں کے سینے چیرتا ہوا، اور صحراؤں کی وسعتیں سمیٹتا ہوا جاوا پہنچ گیا۔ ایک اور کشمیری بدھ عالم شام بٹ نے تمام تبت کو بدھ مت کا حلقہ بگوش بنا لیا اور متبتی املا کو مضبوط کر لیا شاید ایسی ہی ہجرتوں کا نتیجہ تھا کہ دور عباسی کے دو مشہور مرد دانا یحیٰی برمکی اور جعفر برمکی کا شجرۂ نسب کشمیری بدھوں سے ملتا ہے بقول پروفیسر عابد زین العابدین کی والدہ بھی اسلام

لانے سے قبل بدھ مذہب کی پیرو تھی اور گاندھارا علاقے کے راجا کی بیٹی تھی لیکن افسوس ہے کہ بدھ مت کے اس دعویٰ کے باوصف کہ وہ سنسکرت کی گراں باری کے بجائے مقامی ہلکی پھلکی بولیوں سے تبلیغ و اشاعت کا کام لیں گے ہیں یہ پتہ نہیں چلتا کہ اُس وقت کشمیریوں کی روزمرہ کی کونسی زبان تھی

اسلامی دور کے ساتھ ساتھ ہی یہاں فارسی کا عمل دخل شروع ہوا اور عربی زبان کی مذہبی حیثیت قائم ہوگئی لیکن کشمیری زبان کے اُس دور کا بہت کم پتہ چلتا ہے جو شیخ لل عارفہ اور شیخ نورالدین سے پہلے کی زبان تھی، شاید اسی مجبوری کا نتیجہ ہے کہ ہم اپنی لسانی تاریخ لل دید اور حضرت شیخ سے شروع کرتے ہیں۔ حالانکہ لسانی ارتقا کو نظر میں رکھتے ہوئے یہ اس زبان کی ابتدا نہیں بلکہ اس زبان کے پہلے ادوار کی ایک انتہا ہے جس کا سُراغ لگانا اور صحیح نتائج تک پہنچنا ہمارے دائرۃ المعارف کا ایک اہم مسئلہ ہے۔

میں جیسا کہ پہلے عرض کر چکا ہوں کشمیر کی سیاسی اور تمدنی تاریخ ایسے عظمائے رجال کے تذکروں سے مالا مال ہے جنہوں نے یہاں کی تمدنی روایات کو بنانے اور اس کے صحیح خدوخال ابھارنے میں بہت بڑا کام کیا ہے۔ اس تمدنی قوسِ قزح کو دراصل ہم تک پہونچتے پہونچتے وقت کے بہت سارے صحرا طے کرنا پڑے ہیں، لیکن ہر تمدنی حشر کے وقت قدرت نے اس ملک کو کچھ ایسے لوگ بخش دیئے جنہوں نے ہر نئے تقاضے کے ساتھ یہاں کے تمدن کو ہمکنار کیا۔ تاریخوں اور تذکروں کے بغور مطالعہ سے پتہ چلتا ہے کہ بادشاہوں اور وزیروں کے علاوہ اس سرزمین نے ایسے سپہ سالار، سیاستدان، علماء، فلسفی، سنگتراش، مصور، شاعر، صرف ونحو کے ماہرین، خطیب، ڈرامہ نویس، ریشی، ولی اور مشائخ پیدا کئے ہیں جن کی عظمت کی چھاپ اب تک یہاں کے قومی لاشعور میں موجود ہے۔ ان سب لوگوں کا تذکرہ اور ان کا وقتی تقاضوں

کے مقابلے میں عمل اور ردِعمل ہماری تاریخ تمدن کا ایک سنہرا باب ہے جس کی بازیافت وقت کا اہم ترین تقاضا ہے اور جسے فقط دائرۃ المعارف ہی کی تشکیل کے ذریعے پورا کیا جا سکتا ہے۔

اِس کے علاوہ کشمیر کی تمدنی زندگی کے اکثر گیا تمام شعبے ایک خاص مطالعہ کا تقاضا کرتے ہیں مثلاً یہاں کا جغرافیہ، یہاں کے تیوہار اور عرس یہاں کی ذاتیں اور گوتر یہاں کا اساطیری ادب، یہاں کا ادبیات عالیہ، یہاں کے روایات، یہاں کے گاؤں اور اُن کی وجہ تسمیہ یہاں کی معاشی اور اقتصادی تاریخ، یہاں کی گاری گری، یہاں کی مجلسی زندگی، یہاں کا علم نجوم (کتنی سرخیوں کا تذکرہ کیا جائے) بڑی دیر سے اِس بات کے متقاضی ہیں کہ اِس محشر بداماں کائنات کی شیرازہ بندی کا سامان بہم کیا جائے اور اس طرح آنے والے محققین کے لئے کشمیر سے متعلق ہر شعبے کی تحقیقات کا سَت اور جوہر فراہم کیا جا سکے، تا آنکہ آنے والی نسلیں ہماری غفلت اور بے حسی پر ماتم کرنے کی بجائے اپنی تحقیقات کے لئے ایک ٹھوس بنیاد دریافت میں پائیں یہی وجہ ہے کہ ہم نے اِس دائرۃ المعارف کو فقط ریاست جموں و کشمیر تک محدود رکھنے کا فیصلہ کیا ہے گویا تحقیقات کا اوّلین مرکز کشمیر ہوگا اور اِسی دائرے کے گرد دیگر ممالک کے تمدنی اور تہذیبی اثرات کا جائزہ لیا جائے گا۔ اِس نقطے کو ذہن میں رکھ کر ہی ہم نے یہ بھی فیصلہ کیا ہے کہ یہ دائرۃ المعارف حروفِ تہجی کے ترتیب کی عام روش سے ہٹ کر، مختلف ہم نوع عنوانات پر مشتمل ہوگا۔

دائرۃ المعارف کی تشکیل کے ارادے میں زبان سازی کے عمل کو نظر میں رکھا گیا ہے۔ بلکہ سچ تو یہ ہے کہ یہ اوّلیں تقاضوں میں سے ایک تقاضا ہے کشمیری زبان ابھی تک "سفر" کے دور سے گذر رہی ہے ۱۹۴۷ء تک یہ زبان فقط ہمارے منظومات کی زبان تھی نثر میں اِس کی کوئی حیثیت نہیں تھی اِس کی سب سے بڑی وجہ ہماری قرن در قرن غلامی تھی میرا تو اپنا عقیدہ ہے کہ کشمیریوں کو ۱۹۴۷ء تک کبھی خود حکمرانی کا موقعہ ملا ہی نہیں ہے بلکہ ہوا یہ ہے کہ دوسرے ممالک سے آئے

ہوئے یہ لوگ ہم پر حکومت کرتے آئے کیونکہ آریائی دور سے مہاراجہ ہری سنگھ کی حکومت تک شاہاں کشمیر کے توارث کا التزام کے ساتھ مطالعہ کیا جائے تو یہی دکھائے پڑتا ہے کہ اُن کا شجرہ نسب یہیں جا کر باہر ہی کے لوگوں سے ملتا ہے یہ ٹھیک ہے کہ یہ لوگ یہاں صدیوں رہ کر پھر یہاں ہی کے بن پائے مگر بقول جوش ؎

سر داد نداد دست در دست یزید
حق را سجدہ کہ ورائے ایں دین ہمہ است

اِن کے اذہان کی عمل تکثیر میں بڑا وقت لگ جانے کے بعد بھی اِن کی یہاں کے اصلی باشندوں سے نہ جیسی۔ اور اِس عمل اور ردِ عمل میں یہاں زبانیں بنتی اور بگڑتی گئیں لیکن کشمیری زبان جو عوام کی زبان تھی کبھی مسند آرائے حکومت نہیں ہوئی اِس لئے اِسے کبھی ایک علمی زبان بننے کا موقع نہیں ملا ۱۹۴۷ء کے بعد افسانے اور ناول نے کل پرزے نکالنے شروع کئے اور کچھ نثر پارے بھی لکھے گئے جن کی تعداد انگلیوں پر گنے جانے کے قابل ہے لیکن محض اِن معمولی کوششوں سے کوئی زبان علمی نہیں بنائی جا سکتی، کلچرل اکادمی کو اس بات کا فخر حاصل ہے کہ اس ادارے نے کشمیری زبان کو علمی زبان بنانے کے لئے سلسلہ بند کوششیں شروع کیں اور یہیں پہلی بار کشمیری زبان کا لغت سات جسیم Volumes میں مکمل ہوا، دائرۃ المعارف کی تشکیل اِس زبان کے آفاق کو وسیع تر کرنے کی طرف ایک اور اہم قدم ہوگا، کیونکہ دائرۃ المعارف کے مختلف دائروں کی تحقیقات کے دوران اِسے نئے الفاظ نئی اصطلاحات نئے خیالات اور جملوں کے نئے سانچوں سے آنکھیں ملانا پڑیں گی اور اِس کے لئے عین ممکن ہے کہ اسے ایک زبردست لیکن خوشگوار انقلاب سے گذرنا پڑے اصطلاح سازی ابھی اِس زبان میں پیدا ہی نہیں ہو پائی ہے کیونکہ اِسے ابھی تک علوم کے مختلف دائروں سے گذرنا ہی نہیں پڑا ہے اِس کے الفاظ کا سرمایہ بہت کچھ ہونے کے باوجود اُن تقاضوں کے مقابلے میں قلیل ہے جو نئے کے دامن گیر ہیں اِس طرح دائرۃ المعارف کی

تیاری دراصل کشمیری زبان کے ایک مسلسل ارتقاء کی داستان بننے والی ہے جو اسے ایک قلیل مدت میں علمی زبانوں کی ہمدوش بنا دے گی اور اس میں تاریخ، فلسفہ، فن تعمیر، تعلیم، طب، سائنس، نجوم علم طبقات الارض، جغرافیہ، علم نباتات اور بیسیوں دوسرے علوم کو پیرایہ اظہار بخشنے کی قوت اور سکت پیدا ہو سکے گی یہ کوئی معمولی کام نہیں بلکہ ایک عہد آفرین کوشش ہوگی اس لئے کہ دنیا کی اکثر ترقی یافتہ زبانیں ارتقاء کے اس منزل میں داخل نہیں ہو پائی ہیں جہاں وہ آج کل کی بدلتی دنیا کے تقاضوں کے مطابق اپنی زبان کے رفتارِ ارتقاء کو قائم رکھنے میں کامیاب ہوتے ہوں کشمیری کا تمدنی یا زیافت کے ساتھ ساتھ کشمیری زبان کو علمی زبانوں کی صلاحیت اور جودت سے ہمکنار کرنا ہمارے دائرۃ المعارف کے دو اہم ترین پہلو ہیں۔ جن کا ایک ساتھ چلنا اور ایک ساتھ مکمل ہونا دائرۃ المعارف کشمیر کا سب سے بڑا مقصد ہے ہمیں ہرگز یہ دعوا نہیں کہ ہمارے کمزور بازوؤں میں اتنا بل ہے کہ ان تمام تقاضوں کو تن تنہا مکمل کر پائیں، دائرۃ المعارف کی تشکیل دراصل کسی قوم کی بیداری اور مآل اندیشی کا امتحان ہے اور ایسے عظیم کام کو کوئی ایک فرد کوئی ایک ادارہ اس وقت تک مکمل نہیں کر سکتا جب تک کہ اس قوم کے دانشور خصوصاً اور ساری قوم عموماً شعوری طور پر اس کام کے لئے تیار نہ ہو ہمیں امید ہے کہ ہماری پوری قوم اور خصوصی طور پر ہمارے دانشور اس کام میں ہمارا ہاتھ بٹائیں گے اور اگر کہیں ہمارا پاؤں اوچھا پڑتا ہے تو ہمیں سنبھالا دیں گے کیونکہ یہ کام ہی اشتراک و تعاون کا ہے خوشی کی بات یہ ہے کہ اب تک ہمارے درمیان کچھ معتمم ہستیاں موجود ہیں جن کی کشمیری تمدن کے اکثر پہلوؤں پر بڑی گہری نظر ہے ہم امید کرتے ہیں کہ وہ اپنے آراء اور قیمتی مشوروں سے ہمیں نوازتے رہیں گے اور اس طرح ہمارا کام آسان بنا دیں گے اس سلسلے میں ہماری نظریں سب سے زیادہ یونیورسٹی کے شعبہ کشمیری سنٹر آف سنٹرل ایشین سٹڈیز، شعبۂ فارسی، شعبۂ اردو، شعبہ ہندی، شعبہ تاریخ اور ریاست کے محکمہ آثارِ قدیمہ کی طرف لگی ہوئی ہیں ہمیں امید ہے کہ یہ تمام شعبے انفرادی اور اجتماعی حیثیت میں ہمارا کام آسان بنانے کی خاطر نہ فقط یہ کہ ہمارے ساتھ تال میل پیدا کریں گے بلکہ عملی طور پر اس پروجیکٹ کو کامیاب بنانے کا سروسامان پیدا کریں گے۔

جہانگیر پرنٹنگ پریس
گارڈن میونسپل روڈ سرینگر

Printed at Jahangeer Press. Srinagar—Ph. 78388